Winter Will Not Last Forever.

SELECTED BY E. WILTFONG.

Winter will not last forever
Spring will soon come forth again;
And flowers of every color
Deck the hillside and the plain;
Lambs will soon in fields be sporting
Birds re-echo from each tree,
Winter's gone! its days are ended;
We are happy, we are free!
Hedge and tree will soon be budding
Soon will leaves be covered o'er;
Winter cannot last forever!
Brighter days are yet in store.

Sorrows will not last forever,
Brighter times will come again,
Joy our every griet succeeding
As the sunshine after rain;
As the snow and ice of winter
Melt at the approch of spring,
So will our cares and trials,
Joy, and peace, and comfort bring,
When the heart is sad and droping
Think, though you be vexed sore,
Sorrow cannot last forever,
Brighter days are yet in store.

To Sister Annie S. Arnold.

In my last EVANGELIST, amongst other names, you mentioned mine, asking a reply as to what is "included in the sister's work alluded to by the committee on arrangements for the coming convention?" I write to inform you and all my reading friends of the EVANGELIST that during the past few months my health has again become too poor and fluctuating to admit of my writing for the press upon any subject beyond a necessary letter. Often that involves great difficulty and suffering.

To do what I am utterly duty-bound frequently requires a severe strain to my mind and body. Such tribulations are about all one can bear; but God says: "My grace is sufficient for thee;" "my strength is made perfect in weakness." Most heartily I can add my testimony to such precious truths. Through the darkest hours of trial, (which are not a few) I ever "glory in tribulation," fully realizing that it worketh out a more enduring patience, charity, forbearance, sympathy and fervent love to our all-wise, just and perfect heavenly Father. To my natural eye, there is no present prospect for a deliverance from my tribulations; but with a broad, deep, high, "rooted and grounded" Abrahamic faith, I do believe that Jehovah-Jirch has future health and sunshine in store for me; for in the past He has never failed; His promises are mine; and "He is faithful that promised," to all and any who "watch, pray," and diligently "worship Him in spirit and in truth." As is my custom annually, I have just completed the reading of my "Holy Bible, book divine." At each appointed time, daily, page after page is devoured (as too many do their trashy novels) until that vast storehouse of sacred knowledge is prayerfully and earnestly examined.

This time, as at all other readings, my inmost soul swelled with sympathy in one respect, and indignation in another when I read how those Pharisees and bigots withdrew themselves from all (good or bad) who did not think, speak or act just as *they* chose. But Jesus witheringly says to them and all such: "Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and plater, but within they are full of extortion and excess * *. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." St. Matt. 23: 23–33. Unlike them, our blessed Master did not act as if he thought himself too good to eat with publicans and sinners. His sole object was to win and convert the people. Grudges, prejudice and such carnal works had no place nor encouragement in His pure heart. When our old unrenewed natures prompt us to a pharisaical feeling or act towards any of our honorable brethren and sisters who may not understand or do everything just as we wish or practice, (especially disputable things) the ensuing rebuke of Christ should silence that presumptuousness and lordism. Hear ye Him: "Let him that is without sin, cast the first stone."

Were He down here in person, I am sure that some doers in this line, as in olden times, would have hurled in their teeth the cutting rebuke of "Ye serpents, ye generation of vipers!" Would to God there had been less *prejudice*, pharisaism and bigotry, and more "unfeigned love for the brethren out of a pure heart," then I feel sure that the casting out "as an enemy" would not have occurred in our dearly loved brotherhood. Paul says, "Yet count him *not* as an enemy, but admonish him as a brother." Of course, immoral members or branches of the vine church—Christ, should be pruned or excommunicated if no reformation is seen or promised. Were all professing Christians to love the interest and honor of Jesus as well as they too often worship their own selfish preference and aggrandizement, there would not be that wresting, culling and bending the Scriptures to support their notions and quotations. "Search the Scriptures" as commanded, therein any impartial and prayertul person can find the strongest connecting links of evidence against some of those one sided doings and selections.

I do sincerely love all the different divisions of our brotherhood; and feel that men may draw their lines of demarcation, but in the sight of God we are, and will remain brethren and sisters still. True all do not believe in plain dress as many others do, and as I was heartily convicted, which I shall ever believe and practice, never ceasing to desire all of our church branches to adopt it; for therein is a need be; yet if they do not see or wear it as I do, the love of Christ's honor and glory constrain me to be "all things to all men that I may win the more."

To draw ourself away from minor and the less important things, is not only bigoted and pharisaical, but a sure sway to "cause divisions," and did bring division, against which we are divinely warned. Austerity will scatter the sheep; "all long-suffering and doctrine" makes them love and follow at your call.

As I was only able to write you what was uppermost in my mind, I left your queries to be answered by those adequate to that worthy work. My sympathy for all good works is ever abundant, but my strength is defficient. How it gladdens my heart, each week to read of the religious zeal and grand success in the church. Those who were the "small and despised" are marching bravely onward. Their enthusiasm, good works and plans are exemplary; and already tacitly drawing other ranks in the same line of march to victory for Jesus. To God be all the praise, glory and honor, who "moves in a mysterious way, his wonders to perform." "Fear not little flock," "be ye steadfast, unmovable, always abounding in the work of the Lord." You are not yet perfect, but may you strive to grow in grace and knowledge of a crucified Savior.

Now for some closing personal messages to you, dear sister Annie: Often memory has most pleasantly reverted to you and others, I visited at your former hospitable home, near Ashland, Ohio. Since your removal to the place of Kansas, occasionally my thoughts have wandered out there. Sorry indeed you have been under trials. May God sanctify all to your increased good is my prayer. With unfeigned love for all worthy members in each division of our far stretching brotherhood, with the earnest request for their remembrance of me in their daily fervent prayers, I do assure all that whether silent or active, I continue and shall remain to each party, their sister in Christ.

JULIA A. WOOD.

Bremo Bluff, Va.

To Emily R. Stifler and Her Son Jason.

Beloved brother and sister:—

As your letters came in the same envelope, I will send a conjoint reply. What a wail of broken hearts has come in through the mail since I published my bereavment a month ago. What a mighty army of weepers have followed their coffined household treasurers to the grave. While I was standing appalled and smitten in the presence of death, reaching out with both hands of body and soul down the dark valley to stay my dear departing one, the same grim, relestless messenger was also tearing your heart. I pity your brother from my heart, and would gladly pour into his fresh, painful, soul-wounds a little of the balm of Calvary. The blood of Emmanuel is the Panacea for all the ills that sin has occasioned, and a perfect Eradicator of sin itself. "Come unto me" is a loud-sounding, far-reaching, deep-penetrating invitation. It comprehends all latitudes and longitudes, and all possible conditions of humanity while in the flesh. And for the redeemed it is an ever-fresh, ever-inspiring, ever-satisfying word. Progression is the law of our being forever, and being with Jesus does not preclude an eternal coming to Him. I have a constant sense of His presence, and a no less constant sense of His infinite remove from me. This is both the blessedness of Divine contentment, and the spur of an ever-pressing holy discontent.

My hermit life is a rigorous but salutary school in which to practice, 1 John 1: 3. O what babbling pietists we are so long as the intellect is in advance of the heart. When the baptism of fire translates thought into life, and abstract truth becomes living experience, we cannot help being pitilessly disgusted with ourselves and with most others who profess religion. It is the crucible of Golgotha that turnes bastards into sons and daughters. A theoretic Christian is an object of pity with a Christ-enshrining soul; and a God-inhabited God-anointed, God-acting and God-speaking saint is pronounced a fanatic by those who know Jesus only after the flesh. God incarnate is a consciousness as emphatic as the most thrilling natural pleasure and pain. Such a person can no more be argued or ridiculed out of his convictions of indwelling Divinity, than out of the fact of existence itself. Stop not short of this sublime verity. The wretched Laodicean insipidity of current religions cannot salt even the church against increasing corruption, much less the world. Less talk and fighting about husks, and more appropriation and expression of the very life of God, will bless both church and world. Come, Holy Spirit, Thou representative and Dispenser of the God-filled Christ, hew the hideous soft-going, God-doomed Agag to pieces. Our only alternative is the cross or the lake of fire, God comfort thee, my suffering sister, and thy mother, and death-desolated brother, and they tender, early-called Jason. May you all know the direct personal friendship of Jesus in every circumstance and Providence.

This is my washing-day; I have my clothes on the line. Will iron to-morrow, God willing. Jesus and I are keeping house, and it teaches me, as no emergency ever did to get at the kernel of 2 Cor. 4: 18. It is only the right apprehension of this passage that opens the meaning of the 17th.

Be good, do good, and lay firm hold on Heb. 6: 18, 19.

C. H. BALSBAUGH.

Our Duty.

"He that is not for me is against me."

There are but two ways, so the good book tells us. One of these is right, and leads to life and peace: the other is wrong and leads to destruction. There is no half way compromise policy line laid down in the Bible.

The saloon is wrong, hence wicked. The wages of sin is death. He who advocates the drink traffic in the least degree, even as a compromise measure, must answer for himself, whether the fruits of his labor are for good or evil. Does the saloon tend to make people wiser, wealthier and better Christians, or does it estrange husband and wife, waste property, starve children and clothe the family in rags, from which grows misery, vice and crime? Some people go to foreign countries to do missionary work, when behold, the field is already white unto harvest at home. We have knocked the shackles off of four million slaves. There is galling slavery in Indiana, and even in Hendricks county, that must be got rid of. A slavery that lowers cast, denies liberty and fills our jails and penitentiaries with paupers. Which side do you wish to be found on? "I was hungered, and ye gave me no meat, thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not." Remember that "In as much as ye ddi it not to one of the least of these, my brethren, ye did it not unto me."—SEL.